

# LETTER

To the Reverend the MINISTERS of the  
CALVINISTICAL Baptist Persuasion,  
Meeting at BLACKWELL'S Coffee-House,  
near *Queen's-Street, London* :

REMONSTRATING

On the Difference which has subsisted  
between that Body and the Author, since his  
professing the Doctrine of *One God and One  
Mediator*.

TOGETHER WITH

A PROPOSAL for accommodating that  
Difference.

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By *SAYER RUDD, M.D.* X

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Quum quisque deum, suam quisque habet opinionem: omnes sapien-  
tiores sunt, nemo alium quam seipsum audire vult. Et pro  
remedio alius alium vexabimus, accusabimus, relegabimus,  
occidemus et prodemus? Hocne est iratum pacare Deum, an  
non potius incendere, et oleum addere incendio? — Quam-  
obrem, fratres, cogitemus de nostro negotio, insectemur no-  
stras ipsorum cupiditates — seramus alii alios — submitramus  
nos, accusemus nos ipsos, Deumque precemur, ut his malis re-  
medium afferat, velitque nobis mittere aliquem Zorobabelem,  
qui nos ab hac Babylone et confusione liberet, nobisque mon-  
stret quae via tenenda sit in his tam densis tenebris. *Castellus  
de Impediment. p. 26, 27.*

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[Price Six-Pence.]

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## Advertisment.

THE reader will be at no loss to account for the *reason* and *necessity* of the present publication, when he is furnished with the following copy of a letter, sent *the particular baptist* ministers, upon a message received from that body, as a return to what is here printed.

Reverend Gentlemen,

“ I cannot pretend to say, what ideas you  
“ might fix to my words, when I told you in  
“ *the postscript*, that I should expect a *satisfac-*  
“ *tory answer* to my letter; but, I imagine,  
“ you could not allow yourselves to think,  
“ that any thing could come up to that cha-  
“ racter, which did not either bring an ac-  
“ count of *your concurrence* with the proposal  
“ there made, or contain a *real answer* to the  
“ principles on which that proposal was urged;  
“ or, which is the same, in other words,  
“ *directly overthrow* the reasonings in it, both  
“ with regard to *my system* and *your conduct*.

“ Now as you cannot but know, that *the*  
“ *minute* you have made, and given me as a  
“ reply, is *satisfactory* in neither of these re-  
“ spects; so you cannot but conclude (and I

## ADVERTISEMENT.

“ should think would have done it, even if I  
“ had spared my self this trouble ) that no ob-  
“ jection can be made to my *printing* that  
“ letter. The author can certainly be under  
“ no obligation to conceal it from the public,  
“ since it must be supposed, from your present  
“ measures, that you are willing to refer  
“ yourselves to the judgment of the churches.  
“ Your *answer* (since you call it by that  
“ name) with *proper animadversions* upon it,  
“ shall be sent to the press, with as much  
“ dispatch as the nature of my other affairs  
“ will admit of; for I am determined to  
“ make nothing a secret for the future, nor  
“ manage any one article with you in *bugger-*  
“ *mugger*. My *sentiments* and *practice*, thro’  
“ the whole of this affair, will bear the light;  
“ look you to your own. I assure you, since  
“ you refuse all terms of reconciliation, I am  
“ far from being sorry, that I have this oppor-  
“ tunity of bringing the argument into the  
“ world, and giving you a public testimony  
“ of my zeal to promote your *theological*  
“ studies.

April the 8th, 1735.

SAYER RUDD.





To the reverend the ministers of the  
*particular baptist* persuasion meet-  
ing at *Blackwell's*.

*Reverend Gentlemen,*

**I**T being certain, that you have had a considerable share in the difference subsisting between this board and the remonstrant; you can as little be insensible of the consequences which are likely to attend it, unless made up, as you can be strangers to the occasion and nature of it.

The author of this letter cannot pretend to assert, what opinion you entertain of him either as a Christian or minister; but he can be positive of this, that he cultivates the most favourable thoughts of the members of this board, upon both those accounts.

This affectionate disposition, though it has not, indeed, manifested itself till now, in the present way, has however prevailed upon him to bear, with no small patience, several instances of unkind usage, wherein, he cannot help saying, that this body has been too nearly concerned: And, at the same time, engaged him

him to suppress the publication of such tracts, as have been drawn up, and designed as an appeal to the churches on those heads.

But though he has hitherto denied himself that advantage with the public, which the intemperance of your conduct will certainly give him, whenever he shall choose to declare by writing; you are too sensible, Gentlemen, how tender and valuable a thing the reputation of a minister is, and how much the truth is likely to be affected by it, from a connection the one has with the other, not to believe, that silence is so far from being proper or commendable upon all occasions, that, under some circumstances, it is nothing less than a shameful desertion of truth, and a sordid neglect of that provision, which the laws of humanity, not to say the doctrines of the gospel, have made for the defense of our personal interests.

However, as the matter in debate between this assembly and the underwritten naturally falls under a double distribution, the one respecting *conduct*, the other *principle*; that of *a personal*, this of *a public* nature; the author of this has resolved, that he may approve himself to God, as well as the world, before he send any one article to the press, which exposes the treatment he has met with from this body, since his professing the doctrine of *One God* and *One Mediator*, to apply to you with the tenders of friendship, and enquire whether you think it worth while to consult any measures for *a speedy accommodation*.

To



To have omitted such an application as this, the writer has been ready to think, would reflect upon him, as wanting a proper sense of his duty; since as the occasion of the present difference (though contrary to any inclination or design of his) is to be charged upon himself, it is certainly but reasonable, that he should likewise be first in every Christian attempt to make up the breach.

That an affair of this nature should be executed with dispatch, he has this reason for to himself: Because by this time, more than a year being elapsed, and nothing, in a manner, publicly done, he apprehends he cannot answer it to himself, should he continue much longer in the same state of inactivity and silence.

How unexpected a proposal of this nature may be to the ministers of this board, the remonstrant takes not upon him to say; but such a proposal being made, he cannot but hope, it will find an hearty reception from every member who meets with it.

The reasons upon which the underwritten flatters himself with a welcome of this kind, are such as these:

*First*, Because if this board will give themselves the trouble to recollect the manner, in which they proceeded against the author of this, especially as to his expulsion, they will certainly observe too much occasion to accuse themselves of haste and precipitancy, if not of unreasonable prejudice, and ill-will.

What

What think you, Gentlemen, will the world and the churches say to it, when they come to be told, That one who had walked so long with you, as the writer of this; who, upon different occasions, had shared all instances of respect from the churches; and who was far from being looked upon, either by them or yourselves, as mean and despicable in his abilities to serve the interest; was turned down stairs without being allowed the liberty to speak for himself; was excluded your society and treated as *an heretic* (the most hateful of all characters to the public) before you had taken any pains to make yourselves acquainted with his principles; or given yourselves the trouble of spending one minute in conversation to convince him of any mistake?

You are certainly, Gentlemen, too well instructed in the precepts and example of the meek and the blessed JESUS, to imagine that such a behaviour has any part in the character of a private Christian, much less will you think it worthy a minister of the gospel, and least of all (which is the present case) that it can possibly reflect to your honour as an assembly of divines. Unseasonable warmth and irregular zeal are not the methods taught us by our great master to propagate his truths; neither will they ever set those, who pursue them, in an amiable light to the eyes of mankind.

Indeed, had the author of this, by any instances of past conduct, discovered an haughtiness of temper, or carried it with insolence

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and pride upon former occasions, it might have been something of a plea with this body, why they should have ejected him at once, without the least emotion of love, or mark of concern; but when, to the best of his remembrance, he ever behaved in a contrary spirit, and practised all that modesty and deference, which the members of the same body may challenge the one from the other, he cannot but think, that this board was greatly wanting in Christian moderation and tenderness towards him.

But it is likely one great means, spiriting this board to precipitate the author's expulsion (for he would willingly form as favourable an excuse for you as possible) was, that the several Gentlemen, who are members of it, had suffered themselves to be carried away into an opinion, that the remonstrant, at the same time, that he declared himself an advocate for *the unitarian system*, had likewise embraced, or was ripe for embracing, all the other popular doctrines of the day, however contrary to the received principles of the *Calvinistical* baptist churches.—But, should you allow this to have been the case, the underwritten thinks he may venture to appeal to yourselves, Whether it be a circumstance to the honour of this assembly, to procede upon *supposition* in a case of this delicate nature? And whether, if more time had been taken, frequent conferences held, and several letters upon the subject exchanged, it would not have looked with a good aspect

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upon this board, and have added weight to such determinations as you might, at last, have thought yourselves obliged to.

Nay verily the author of this imagines, taking the case in any other light, That, as the nature of the argument, barely with respect to *The Divine Unity*, and the principle, upon which it is urged, could only be known by such a cool and deliberate examination; so that the ministers of this board, as stewards of the manifold mysteries of God, could by no other step, either secure to themselves the answer of a good conscience, or discover to the world a sincere, and yet disinterested zeal for truth; since they could by these methods, and these only, come to a thorough satisfaction in their own minds, what they had to reject, and what they were to retain. And of this, the mistake or oversight, which this assembly have to charge upon themselves, respecting the *Manuscript* on which they proceeded in the author's expulsion, observed to them in a former letter, is a sufficient proof.

Another consideration, which influences the underwritten to believe you will not be displeased with the present application, is,

*Secondly*, That even in respect to the matter itself in dispute between us, or the particular doctrine which is at the bottom of this difference, why, it is *circumstantial* only, and not *essential*, *superstructural* and not *fundamental*.



The question, Gentlemen, with submission, particularly as to your state of it, does not properly belong to *theology*, but *metaphysics*; And therefore a man may be a *real believer*, nay and an *able minister* of Christ, upon the *unitarian* as well as the *trinitarian* hypothesis. Nay, what is yet more, this remonstrant is not afraid to affirm (very well knowing his own strength in the argument) that he has undoubtedly as much to say in defence of his system (which is not the common-place doctrine of *Arius*, *Sabellius*, *Socinus*, or any other writers of that cast) as *the trinitarians* can possibly have in defence of theirs: Or at least, (though he scarce knows how to descend so low) that the matter on both sides is equally disputable.

The underwritten imagines that this board will find no difficulty in making such general concessions as these. But however that be, it is certainly very hard, that any person should suffer as the author of this has done, and particularly from this assembly, purely because he cannot say, That *The Divine being eternally subsisted in three distinct persons*, (which he really thinks looking into things that are not written) but because he is rather inclined to believe and assert, That *as the divine essence is but one, so neither is the divine personality*.

Now pray, Gentlemen, what is there so criminal in this doctrine? And to what part of it is the charge of *heresy* or *error* to be affixed? Certainly *One God* and *One Mediator* (if

we may believe the scriptures) that is, *One Divine being, and one Mediatorial being, or One God*, discovering himself in his love, power and grace, through a proper medium, that is to say, *in the face*, or through the person, of the Lord Jesus Christ, must be the whole necessary to all saving purposes; to the present and future happiness of the whole church.

Nay, Gentlemen, the underwritten (if he may be indulged that liberty) can bear you record, that this is your own doctrine; only that you do not observe how often, by adopting popular expressions, you become inconsistent with yourselves.

And, indeed, considering things calmly, without prejudice and without partiality, both as they rise to us from the un sullied evidence of scripture, and as they stand attested by the concurring light of experience; the writer of this thinks, it must be allowed, That there is, in fact, no necessity, no room, for any other, than the plain familiar system above. What is there wanting in the doctrine of *One God and One Mediator*, either as to the *essentials* of *saving faith*, or the *vitals* of *practical godliness*, that it should be opposed so strenuously? And again, Where is the superior advantage, either as to *principle* or *manners*, arising to us from the popular account, that *that* should be so stiffly retained?

As to all the great concerns of salvation, this remonstrant imagines, he may very safely affirm, That we get no more by *three divine persons*,



persons, than we do by *one*; because each, according to you, standing possessed of every excellence in perfection, *all* of them *together* challenge no more: And if we gain no more by *three*, than we can promise ourselves from *one*, who sees not, that the multiplication, as to us, is intirely unnecessary? *Two* of the *three* must be useless, because, *one* possesses *separately*, all that the *three* possess in *conjunction*.

And then as to *The Divine being*, it is certainly a very awkward compliment to him to *communicate his essence so liberally*, and introduce *two* as his peers to share equal power and majesty with him. Whereas the writer of this is humbly of opinion, that nothing tends so much to exalt our ideas of *The Divine being*, as to suppose that he is *personally one*, he means, *one infinite, undivided, conscious mind, or intelligent agent*; that he acts as the source or original of all divine power and grace; and is both *a Father* to his people, and *a Spirit* upon them, in and through the Lord Jesus Christ, the alone medium of all gracious *relation* and *influence*.

And more particularly as to *personality*, (if there be such virtue in *the use* of that word, that we can neither be Christians nor ministers without it) the underwritten imagines, Gentlemen, you will readily observe, that, by the plan here exhibited, he is no more at a loss to secure a *proper subject* for the personality of *The Father* and *The Holy Ghost*, than yourselves: For those terms being applied to *The One God*,  
like

like forty other *personal characters* by which he is spoken of in scripture, ample provision is made for their security, while both names are supposed to center equally in *The Divine being*, and he is at once considered as the great *substratum* of *spiritual energy* and *paternal relation* \*. And then as to the *personality* of *The Son*, that must needs remain inviolable, since he is avowedly acknowledged to be nothing less than *Jesus of Nazareth*, *Immanuel*, *The Messiah* or *Christ*, the alone *Mediator* between God and man.

This remonstrant very well knows, what has been attempted in the interest of *three distinct persons in one divine essence* †. But he must beg leave to say, that looking narrowly into the produce on that subject, we shall find, that the writers engaged in it, either did not understand what they were defending, or unhappily forgot themselves in the pinch of the argument.

\* It will be observed therefore from hence, that this writer can, with the greatest liberty, speak of *The Father as a person*, and *The Holy Ghost as a person*, though he dare not say they are *distinct persons*, because both those names inhere in *one divine hypostasis*, as their common center.

† The late reverend and learned Dr. Ridgley, though he did not see it himself, has, in fact, spoiled the doctrine of *three distinct divine persons*. Because, if his account of the generation of the Son be true (and as yet, however, it has not been refuted) one of the *three persons* is entirely destroyed. If the Son be barely a character of *The Mediator*, as the doctor maintains, it is in vain to look for a *second divine person* in the Godhead. For, all that is asserted concerning his divine personality separate from his *Sonship* or *Mediatorial capacity*, is *gratis dictum*; since it is plain, there can be no foundation for such a conjecture, if Son be not as much a character of *distinct divine personality*, as Father and Spirit. See *Body of Divinity*, p. 128. and 131.



argument. Because after all that has been turned out on that head, it will be found at long run, that these gentlemen have only proved *personality in common*, but not *distinct divine personality*. That is to say, they have made it appear, indeed, that such and such *perfections, relations, titles, and operations* could not subsist without *some subject, a substratum*; but then they have not proved, as they ought to have done in their way of reasoning, that *the same divine actions*, under different nominal attributions, necessarily involved *different divine persons*. All *perfections, relations, titles, operations, and the rest* (meaning those which we are here concerned with) divide into *two sorts*, namely, *Divine and Mediatorial*; and therefore, let us puzzle ourselves with the dreams of *the school-men* never so long, we shall still find that they all center in *two distinct persons*, that is to say, *God and the Mediator, or The Divine and Mediatorial beings*; which is bringing the argument to this author's state of it, and beyond which, he humbly apprehends, it cannot be carried consistent with reason or scripture.

After what has been now observed, this board will not resent it to the prejudice of the underwritten, if he conclude this argument by saying; Pity it is, Gentlemen, either that we should enter so far into *metaphysical disquisitions* concerning *the mode* in which *The Divine being subsists*; or that we cannot allow others the same liberty we challenge to ourselves; he means,

means, leave each inquirer to determine for himself in matters so *speculative*, without treating him as an *enemy* or *heretic*, if, as he cannot help conceiving, he should think himself obliged in conscience to express his ideas, in a way different from what we do.

But to procede :

Another reason, which makes the remonstrant willing to believe, that you will not be averse to the accommodation this letter proposes, is,

*Thirdly*, That such a thing is to be managed with *a salvo* to the judgment and integrity of this board; remembring only, that we form an estimate of your conduct from the light in which the argument was presented to you at first. Confining our views here, we may be positive, that no injury can arise to the character of any member of this body, by his becoming a party to the pacific measures herein recommended. Because the author of this having given in another state of his principles, different from what was delivered this board in writing by the messengers of the church at *May's pond*; your honour, Gentlemen, is abundantly secured. You expelled the underwritten, as well as his brother Mr. *John Rudd*, (though by right one only should have been expelled) upon the foot of that *Manuscript*, in which the latter was not properly concerned: that *Manuscript* the author, in a measure, revokes, nay, has done it, as this assembly very well knows, by a letter sent you under his own hand



hand several months since. For though he is still obliged to declare, that he apprehends it *just and defensible*, so far as it is concerned to assert the doctrine of *One God*; yet, forasmuch as it does not sufficiently provide for that *distinction*, which the scripture every where inculcates, between that *God* and *The One Mediator*, he is willing to acknowledge, that he looks upon it as faulty and erroneous; and therefore that he will not pretend to stand by it in that particular.

Now, Gentlemen, circumstances being thus far in your favour, you are justified, as it were, with respect to your first proceedings, and being now to set out on a new foot, you have full latitude or scope for the present accommodation, without exposing your characters to the least hazard.

This is the rather affirmed by the unwritten, because you have at present to do with such principles only, as, whether agreeable to the popular taste or not, are, however, the express language and testimony of scripture: Namely, That there is *one God*, and *one Mediator between God and men, the man Christ Jesus* \*. That *God was in Christ reconciling the world unto himself* †. That great is the *mystery of godliness, God manifest in the flesh* ‡. That *the fulness of the Godhead dwelleth bodily in Christ* ||; and the rest.

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These

\* 1 Tim. ii. 5.

† 1 Tim. iii. 16.

† 2 Cor. v. 19.

|| Coloss. ii. 9.

These texts, without any other explication than what the words themselves convey to the mind upon the bare reading them, contain the whole sense of this remonstrant in the present state of the argument.

Now from the general design of this reason, the author hopes it will be observed, that he pays the strictest regard to the honour and reputation of this board, as the head of the particular baptist interest, and that he would not even recommend those measures (how much soever to his own personal credit) which should rebound with disadvantage to the members of this assembly.

And, indeed, it is this consideration, that, above all others, has prevailed with the underwritten to solicit an accommodation, being willing, by every means in his power, to express a tenderness for this board; and, instead of being an instrument to the prejudice of it, do the little he can to support its influence and credit.

Not but the author, at the same time that he professes this tenderness for the reputation of the members of this board, (and which is not a bare profession neither, but reality and truth) must likewise be so free as to acquaint you, that he expects equal returns on your part. If the joint reputation of the several members of this assembly be dear and valuable to them, in what way think you, Gentlemen, must the reputation of this remonstrant affect him? You cannot give up yours; the author of this wants it not: On the contrary, he  
consults



consults it; the measures he proposes secure it. But then must the underwritten make a surrender of his own, or must your reputation, Gentlemen, be built on the ruin of his? - - - This you will find the author as difficult to be brought to bear with, as he is backward in proposing, or even wishing any such thing to you. What then is the common point? Where is it necessary that we center? - - - Let there be an equality. Let things (so far as concerns this board) be put *in statu quo*; that is to say, as we are all Christians and ministers of the gospel, let our concerns for each other be mutual; let there be the same reciprocal affection; and our particular credit made consistent with the general good of the body.

But then,

*Fourthly.* The underwritten farther represents to this board on that noble directory of our Lord, left as the standard of our conduct one towards another: *Therefore all things whatsoever ye would that men should do to you, do ye even so to them:* † And imagines, when the extent and weight of the injunction comes to be attended, that had he no other argument to enforce the present accommodation, he should be sure of your concurrence, and triumph in the present proposal.

Well, Gentlemen, condescend then to make the affair your own; place yourselves in the circumstances of this remonstrant; confi-

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† Matt. vii. 12.

der yourselves, which is his case, discarded and maltreated by the body of *Calvinistical* baptists, and yet one with them in all the grand distinguishing doctrines of the gospel: And then say, whether what is now recommended be not both reasonable and necessary; nay, whether it be not, in fact, the least thing that yourselves would expect in such a situation?

Is it not hard, Gentlemen, he submits it to yourselves, That one who concurs with you in all the great essentials of religion; in every thing that is necessary to the respective glory of *The Divine* and *Mediatorial beings*; in all that can possibly affect the present and eternal happiness of the elect; he repeats it, That one who concurs with you in all these things, and can do no otherwise from principle and conscience, should be thrown at the greatest distance, and treated as an heathen and a reprobate?

What, Gentlemen, would you think of their judgment, humility and compassion, who should brand and persecute you as *heretics* (taking the word in its popular sense) for a difference in *one* article of faith, and that but a *circumstantial* one neither? Certainly you would conclude, that such extravagant liberties, when first taken, were only the result of natural passion or prejudice; and that the persons, having afterwards time to cool and examine things better, would take the first opportunity,



nity, especially if you moved it, to redress past grievances, and restore antient friendship.

Again,

*Fifthly.* As an accession to our own personal interest and reputation is an argument that never fails to have its influence with us, this author is of opinion, a consideration of that nature may be easily brought into the present account; and cannot but think, that the ministers of this board, if conditions so promising may be secured to them, will be very ready to the accommodation here recommended.

Suppose then, for example sake, that we may come at once to the point, that a reconciliation were effected on such terms as should bespeak *the modesty and temper, the humility and moderation* of this board, together with their *regard to Christian liberty*, and their *tenderness* for those who differ from them in a matter of speculation; think you, Gentlemen, would this turn out to your general interest, or not? You cannot imagine, it is presumed, while you preserve the grand essentials of religion, that mildness, or even diffidence in some other points, would fasten a blemish on your characters. No, the underwritten would persuade himself, this board will rather be inclined to believe, that such a conduct would give them weight with every temperate, discerning person; since it must establish your reputation as Gentlemen of real ingenuity and candour.

And

And why should any of us be so averse to a spirit and behaviour of this kind? Stiffness in opinion, and obstinacy of temper, are many times taken up and retained from false notions of honour and value for ourselves. Did we seriously consider, in our calm and retired hours, what our real circumstances and capacities are, it is imagined we should make another estimate of things, and behave towards our *dissenting* brethren in a very different manner from what is commonly done. We can none of us see, the one for the other; what right then have any of us to determine for another? None of us pretend to possess a monopoly of truth, to be masters of the whole circle of divine knowledge; why then should any of us lay claim to the chair, or set ourselves up as infallible standards? We all see but in part, and know but in part; why then may not our brethren have light in some of those things, which that God, who divides as he pleases, has for wise ends thought fit to conceal from us?

But this is not all: As the accommodation hereby proposed would be to the advantage of this board, considering it would secure their title to those milder virtues, which shed such a friendly and generous lustre on the Christian name; so this remonstrant is ready to think, it would go a good way in raising and establishing your characters as persons of *solidity, penetration and judgment*. You know, Gentlemen, how commonly, some would be  
ready



ready to add, how justly, for the most part, it is objected to those in the popular scheme, (may this assembly for ever stand clear of the ugly imputation) That *they think carelessly, judge superficially, and are easy of belief, even in those cases, where they ought to be most scrupulous.* Thus much, indeed, this writer imagines himself obliged to confess, in the general: That it is not more certain, that the bulk of religious knowledge, with people in common, what prevails in the article of *The Trinity* especially, is built upon education; and so being taken up on the faith of our parents, or the instruction of our masters, is but skin-deep, as we say; than it is certain, that some private tenets in religion, and amongst the rest the doctrine of *One God and One Mediator*, truly founded on scripture, is generally the result of intense thought, and close application to reading. Nay, the underwritten thinks, he may farther venture to say, (if he might do it without offence to this board) that our *catechisms* and *confessions of faith*, at least in the vulgar use of them, are so far from doing the church any good service, that they are, indeed, the very bane of religion; for which he apprehends this substantial reason is to be given, That they turn off our attention from the simplicity and innate purity of Scripture, and give our minds, in many cases, such an untoward byass, that we can with difficulty recover resolution and honesty enough to recede from the common track,

tho'

tho' we are convinced by all the eyes that we have, both as men and Christians, that we are sadly out of the way. The underwritten is the more positive in this, because knowing it to have been once the case with himself, he concludes, he has but too much reason to be jealous of others; lest they also be carried away by the same unreasonable prejudice.

The prevailing opinion, or religion of the day, has generally been by inheritance, descending from father to son, by the same entail as our goods and chattels: From whence it has come to pass, that those who fall in with the current principle, and so swim down with the tide, having taken up their religion as a part of their birthright, give themselves no pain to enter into the merits of the thing, or examine the reasons of their faith; considering, no doubt, wisely, as they think, that they may well excuse themselves that trouble, when the doctrines descend to them under the approbation of their forefathers, and have the publick sanction of their own age to give them value and currency. Whereas, on the other hand, those who have taken the liberty to depart from the crowd, and so brought themselves under the charge of *heresy*, have (at least, many of them) been only too studious and inquisitive in spiritual matters; and have therefore become obnoxious to the multitude, because, having been at some pains to inform themselves better, they could neither blindly comply with the

*jargon*



jargon of the day, nor leave their neighbours in the quiet possession of their hereditary opinions. Fox's martyrology abounds with monuments of this kind. From whence we shall find, it will naturally follow (if we strip names of the abuses they are come under from prejudice and custom) that to call a man an *heretic*, even as the church has generally dispensed that name, merely because he examines for himself in matters of faith, and is therefore obliged to dissent from *the million*, is so far from being, what it is generally supposed, a term of reproach, that it is in reality nothing less than a character: The reason is, because it is saying, in the strongest manner possible, that the person, be he who, or what he will, has, in this case, however, asserted his natural liberty of thought; and having too much conscience and sense to take things on trust, is resolved to see with his own eyes, and raise his system of religion upon the naked testimony of scripture, whether it please the priest, or sort with the doctrine of the times, or not.

You will remember, Gentlemen, that what has been hitherto suggested under this head, respects your credit and influence with *the religious* part of mankind; but the underwritten has farther to observe, as an additional provision in this case, that an accommodation on the present argument, between him and this board, would likewise increase your stock of reputation with *the learned world*. For it

is to be known, that not only persons of the strictest religion and virtue, but those also, who have been most eminent for all branches of polite literature, have espoused *the unitarian system*. Antiquity will furnish us with remarkable instances of this kind in past ages; and as for the present, we have witnesses on all sides, both in the government and the church.

In short, if the underwritten may be allowed to speak his whole sense on this head at once, supposing only the body of *Calvinistical* baptist ministers advocates for the doctrine of *One God* and *One Mediator*, (tho' he knows not whether the blessing be not too great for him to expect) he imagines that, as in the other great doctrines of the gospel (according to his humble opinion at least) you have certainly the scriptures on your side; so you would then, not only fill up your spiritual relations for the present, with greater advantage to others, and honour to yourselves; but leave a lasting perfume on your memories, and transmit your praises through the church to the latest generations.

The thought is full of delight and transport to the author, and therefore this board must forgive him, if from the overflowings of his love to you, and the excess of his ardour for truth, willing to propagate what he believes to be the cause of CHRIST, and give you a generous lift to the reputation he wishes you; he takes the liberty of telling this  
assembly,



assembly, hoping the words will make an indelible impression on your minds : That *Trinity* and *Unity* are incompatible, utterly inconsistent ; and that you may as soon bring *the North* and *the South* together, as maintain *both* of them at the same time. They are *two* opposites, *two* contraries ; and therefore if you will retain *A Trinity*, you must of course revoke *The Unity* ; and if you will assert *The Unity*, you must needs give up *A Trinity*. This remonstrant adds,

*Sixthly*. Another consideration, from which the present proposal hopes for acceptance with this board, is, because by this means you will not only preserve what this writer apprehends to be truth, and which he imagines this board, without any injury to their judgments, may allow to be so ; but effectually provide for the security of peace both to yourselves and the churches.

You are not ignorant, Gentlemen, that in the management of every affair, suppose any particular argument, two things are considerable ; first *the matter* or *argument* itself, and then *the manner* of treating it.

Now as to *the matter* in controversy between this board and the underwritten, which you very well know is the doctrine of *One God* and *One mediator*, apprehended by the author of this letter, to be one of the great truths of *revealed religion*, that you are not to expect him to relinquish : It is not, he hopes, any name in the world, any place with the

ministers of this board, that will ever tempt him to bring guilt upon his conscience; as he certainly must should he sacrifice any one article of *Revelation*. You must therefore pardon him, Gentlemen, if he tell you, That as to the doctrine of *One God* and *One Mediator*, both *one* in the same sense, he means *personally*, as well as *essentially*, that he cannot, in the plain scriptural state of it, part with upon any consideration; that he is bound by all obligations of gratitude to him, who is the father of lights, to stand up for in the world; that he cannot, as proper opportunity offers, withhold from the churches, neither by *word* nor *writing*. So that here this assembly is to expect no abatements.

But then, as to *the manner* of exhibiting this argument, there it lies upon you, Gentlemen, to make it easy to yourselves, and pleasurable to him.

Should you refuse an accommodation, it will then be necessary to enter into a particular examination of your conduct towards the remonstrant, as well as his brother, (an equal sufferer with him) in their expulsion from the board; to run the parallel between your proceedings on that occasion, and your treatment of Mr. *John Grant*, two or three years ago, for principles, as was supposed, \* of the same

\* We have by us a copy of two letters wherein Mr. G. was concerned, the one, that which was originally put together by himself,



same nature ; to compare your behaviour to the author of this letter, for espousing the doctrine of *One God* and *One Mediator*, with your conduct towards others, even down to this day ; who, should they be called to it, in the opinion of the underwritten, would have much less to say for themselves, than he has for his principles ; with a variety of other matters ; which, as was said before, in case things cannot be adjusted, will make a very proper, and a very necessary introduction, to that *system* of the doctrine, which the authors, at a convenient season, design to present to the public.

Whereas, if an issue can be put to the present difference, by an honourable accommodation, every thing of this nature will be superseded ; because the underwritten promises for himself, not only with respect to the argument in dispute, that he will manage *the doctrine* with that submission and deference which the dignity of the subject, and the judgment of those who differ from him may call for ;

himself, and designed for this board, in order to clear him from the charge of Sabellianism, which at that time lay heavy upon him ; and the other, *that letter* with emendations by the late Messrs. *Wallin* and *Arnold*, who (notwithstanding the latter of them was chairman when this remonstrant was rejected) so far espoused his cause, as to model the expressions as much as possible to the popular taste, with a design to cover the real meaning of the writer ; and used all the influence and artifice they had to make it pass with the body of this assembly, as it did ; tho' a great deal of that management was less necessary, thro' an inclination in others then present, to countenance him and his principles,

for; but that, as to all matters of *conduct*, whether they concern this board in general, or any member of it in particular, they shall be all dropt; that no matters of a private or personal nature, where he is concerned, shall be brought upon the carpet; but that all his original papers and draughts shall be destroyed, and the whole affair buried in perpetual silence.

Thus you see, Gentlemen, how provision is made by the means here proposed for your own peace, or personal security. But then farther:

The present accommodation looks with the same generous aspect upon the churches, and equally consults for their peace and prosperity.

The remonstrant does not pretend to enter so far into the secrets of this board as to say, what apprehensions the ministers have of the situation of things in the several particular baptist churches; but he can venture to affirm this from his own knowledge of persons and affairs, That as silent as the underwritten has been, and as much as he has laboured to conceal matters from the public, all is not in that state of repose, that profound tranquillity which is ever to be desired in the churches of CHRIST. For the divisions of *Reuben* there have been *some* searchings of heart: And as the controversy has given a general alarm to professors in common, neither are the minds of all so easy, with respect to the popular doctrine  
itself,



itself, as some may imagine; nor are there wanting others, and those very judicious persons, in your own communities, sufficiently open to signify their dislike of your proceedings against the underwritten.

So that in short, Gentlemen, if you can prevail with yourselves to take the matter in dispute by the right end, you have only to answer to yourself, in order to determine for, or against the present accommodation, some such questions as these: Is it proper for us to consult measures to heal this difference, where it now is, or shall we let things go on till new and greater commotions arise? Shall we embrace the present opportunity of taking care of ourselves, and shewing our regard to the public interest; or shall we sit still, and suffer the dispute to take such a turn, that by and by, when we would wish to recover things, they shall elude our endeavours, and we have nothing left us but the sad mortification of reproaching ourselves, and confessing that it was once in our power to have managed with general advantage, but that we neglected *the means*, and despised *the overture*? Is it better, that is, more prudent and Christian, that we seek their *recovery* and *reunion* to ourselves, or shall we provoke them to give a louder alarm to the churches, and be instruments in driving away our own communicants? Shall we indulge them the liberty of their sentiments in this one particular doctrine, since they are so well prepared to maintain

tain it, and are resolved to part with their lives rather than betray what they look upon as truth; or shall we obstinately and unrighteously burden the tenderest minds, and the most peaceable professors? In one word, are we honest and disinterested enough to allow that they may possibly be right, when they can produce equal authority from scripture with ourselves; or shall we resolve to shut our eyes against every conviction, and be fond of appearing fighters against God?

Your impartial resolution of these queries, Gentlemen, will certainly direct you to take the right side. And this remonstrant hopes, it will be no displeasing reflection to the several members of this board, that they have contributed to preserve liberty of conscience to others, peace to themselves, and tranquillity to the church. Once more,

The *seventh* reason for the present accommodation, and which the author has purposely reserved for that class, because he apprehends it *perfectly* good (tho' being a secret between this board and himself, it is offered only by way of whisper) is, That a certain reverend member of this board, has not scrupled making large concessions on the *unitarian scheme* to a worthy Gentlewoman at *Newington*, † and her maid; ‡ that he has several times expressed a more than ordinary fondness for their conversation on that argument,

† Mrs. ELIZABETH GINN.

‡ Mrs. *Whesler*.



ment, and given loud intimations of a willingness to receive them as part of his charge.

And farther, That other members of this board, † together with the abovementioned, have frequently held communion with Dr. Davis, at *Devonshire-Square*, in the sacred ordinance of the supper, notwithstanding they were very well assured, both from his writings ‡ and conversation, that *the Doctor* was as little satisfied with the *Athanasian* system as the author of this can possibly be.

And then lastly, That others, if not all the reverend elders of this board, have persons at this time in their congregations, either known by yourselves, or some of your communicants, wide of *the popular scheme*, far, very far from believing the doctrine of *One Divine Essence, and Three Divine Persons, and One Mediator compounded of two natures, hypostatically united into One Person, God and Man.*

But this being a matter of no small consequence, too tender for every one to be intrusted with, this author does but just men-

# E...tion

\* *The chosen expressions* in which this Gentleman was pleased to take leave of Mrs. Wheeler, (having first desired Madam to indulge him with an opportunity for it) will never be forgotten. And because they may serve to revive the ideas of his ingenious conduct to the person himself, and stand as a general proof of his being far gone in *our doctrine*, they must not be concealed from this board. His extraordinary valediction was this: *Well, child, the Lord bless you, and carry on his P-ULIAR teachings in your soul.*

† Mr. S. Wilson, and Mr. G. Breitwais.

† See Truth as it is in JESUS: And The Great Concern of Jew and Gentile.

tion it, persuading himself that, as a word is enough to the wise, this board will know how to improve the hint in their own favour.

But then,

*Lastly.* This remonstrant cannot but hope for your hearty accession to what is now offered, since he is determined to make the terms of accommodation as easy to you as may be. This he apprehends he has good reason to say, since all that he designs to insist upon, as a means to terminate the present difference, is only one short article, which he proposes to be entered in your book, and given him as a testimonial from under your hands, something to this purpose :

Whereas Dr. *Sayer Rudd* has receded from that state of the divine unity, represented in *the manuscript* delivered to this board by the messengers of the church, late under the care of Mr. *Wallin*, deceased ; and has expressed himself (as appears by two letters, one to that congregation, and another to this board, from under his own hand) in a manner more agreeable to scripture and the analogy of faith: We the pastors and ministers of the particular baptist persuasion, meeting at *Blackwell's*, are willing to own, and do hereby own, that his system is not liable to those dangerous consequences, which we apprehended from the first state of it ; and therefore agree to leave him at his liberty in this case, and receive him as a minister of the gospel, and a member with us.

This



This you will observe, Gentlemen, is not only setting the affair in a very favourable light, but putting the issue on the most advantageous foot possible for you: And, as to the writer of this, is indeed descending rather lower than the circumstance of things seems to make necessary at this time of day.

You know very well, Gentlemen, that you expelled the underwritten on the score of *the manuscript* delivered in by the messengers from *May's pond*; but have you forgotten that the author did not leave the matter with this board *many months* \* upon that bottom. You cannot but remember, That you received a letter from him the *November* following, with an addition to that *manuscript*, and an explication of it in two of the articles. Now do you imagine, Gentlemen, that this letter, as it contained the last sense of the underwritten on the present argument, and what he told you he was willing to abide by, as an authentic confession of his faith, deserved no notice, no answer from this assembly? Ought you not, as the only means, to

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have

\* The author rather says thus, because tho' there were *nine months* from the delivery of *the manuscript*, by the messengers of the congregation at *May's pond*, to his sending the board his first letter; yet when it is considered, that he wrote to that congregation, and gave them an additional explication of that *manuscript* the next *May*; and likewise, that there is the strictest correspondence between the board and the several particular baptist churches in this city; it cannot be supposed, that the ministers were strangers to this new state of the doctrine from that time; tho' it should be allowed, that they were not strictly obliged to take notice of it, as a body, till they received it from under his own hand *the November* after.

have preserved your character as persons concerned for the recovery of this writer, and the interest of truth, to have resumed the controversy; have been at some pains in remonstrating to him on this head, and endeavouring to refute the last account of his principles? Is not your neglect in this case to be construed into a charge against you, as being partial and unjust on both sides? Does it not look on the part of truth, as if you were indifferent about that, and were resolved to leave it to shift for itself? And on the part of this author, does it not seem, as if you were disposed to take every advantage against him? And because you began to suspect the first paper less defensible, to reject every other state of the argument, notwithstanding any conviction, it might come with, of its being more scriptural?

You will say, What is the improvement from hence? Or where does the advantage fall? Why here, That as you had long ago a new state of the argument, and that which exactly corresponds with the present exhibition of it, but neglected it, or would not make such use of it as your obligations to truth, as well as the underwritten, required; he has therefore certainly all the reason in the world, if he would be rigorous in his proposals, and put up with nothing short of strict justice, to draw up severer terms of accommodation, and insist upon having *the minute*, by which he was expelled, erased; the sentence reversed; and concessions of another sort made him by this



this board: Since he has been equally abused throughout; first, in not being permitted to speak for himself at the time of his ejection; and then, by receiving no answer from this assembly to his last state of the argument.

But you see, Gentlemen, as well from the terms of accommodation delivered above, as from all the particulars thro' the whole of this letter, what is the real spirit and disposition of the author; how willing he is to relinquish advantages, tho' he certainly has them both as to *conduct* and *principle*; nay, to recede from his right, and take up with terms less honourable to himself, rather than interrupt any pacific measures on your side, by giving you the trouble to adjust every punctilio: In short, he imagines, it will be easily observed by every member of this assembly, That he has nothing more at heart, than the general good of the *Calvinistical* baptists; that he is affectionately concerned for the interest of this board (which is as the head of it) in particular; that he is abundantly ready to forgive private injuries, and forego personal quarrels; and lastly, that he is much more desirous that matters of dispute on both sides be settled among ourselves, than brought to the bar of the churches, and blown abroad in the world.

And now, Gentlemen, as you have a general view of what this remonstrant has to offer on the present occasion; the only observation which he would beg leave to make upon the whole is, That if, after the application

cation he has here made, expressing his readiness to enter into such measures with this body, as may bring the present difference to an happy conclusion, you should think fit to reject his proposal, and answer him with silence; you must not forget, that you are witnesses for him, that he was not wanting in such attempts to cultivate peace, as were within his power: And, therefore, that what steps he afterwards took in making the world a judge of the controversy, were no more than what he was obliged to in his own defence, there being no other expedient left him, by which he might vindicate himself, than that of writing his way thro'. From whence this general conclusion must follow, That the bad consequences, whether they fall upon yourselves, or the public interest, will all lie at your own door.

The writer of this has only to add his hearty and unfeigned prayers, That he, who is the source of divine power, the God of all peace, and the Father of lights, would take you under his holy protection, keep the divider of brethren from amongst you, and give you a spirit of wisdom for the management of all those affairs, which are, or may be, submitted to your consideration,

*I am,*

Rev<sup>d</sup> GENTLEMEN,

*with sincere respect,*

*yours in the kingdom*

*and patience of CHRIST,*

March 25,  
1735.



SAYER RUDD.





## P O S T S C R I P T.

GENTLEMEN,

**A**S you have no other difficulty in this affair than to accept, or refuse the present proposal, and that may be as well done in *a fortnight* as *a twelvemonth*; you must not be surpris'd, if the author acquaint you, (being determin'd to trifle no longer on the argument) that unless he receive a satisfactory answer within that time, he shall immediately send this letter to the press, and give you the pleasure of reading it in another way.

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